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TWO
ENQUIRIES,

One of them Concerning
PROPERTY:

In which is Consider'd
Liberty of Conscience :

And the other
Concerning SIN ;

Wherein is Consider'd
Original SIN.

Both by
THOMAS CHUBB, *Author of the Supre-*
macy of the Father asserted.

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A N
ENQUIRY
 Concerning
PROPERTY.



BEFORE we enter upon this Enquiry, we think it proper to premise, That as Magistracy, or the Exercise of a regular Government in Humane Society is the Ordinance of God ; so the great and main End of Government, is the Good and Happiness of the Society in which it is exercised, by being a Security to every one's Property, and a keeping every one in the quiet Possession of his own ; Consequently Magistrates or Governours can have no Right

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to

to invade that which the Nature and End of their Office obliges them to secure.

This being premis'd, we observe, that Property is Originally God's Peculiar, because God hath a sole Propriety in every Thing which he is the Original Supreme Cause of; and that is every Thing that is without himself: So that we have no Property with respect to God; whatever we are, and whatever we have, being derived from, and dependent upon him: And therefore when we speak of *Property* we mean that Right and Property which Creatures have with Relation to one another.

Property with respect to Men, is either Natural or Obtain'd. By Natural we mean such *Property* as we are born into, and which takes place with our very Being, which is founded in the Nature and Reason of Things, and so is independent of the Will of all Creatures: Thus, for Example, every Man has a Natural Right to Life, till the Giver thereof shall be pleas'd to take it from him. Now this is a Property which is independent of the Will of all Creatures, being founded in the Nature and Reason of Things, and takes place with our very Being. We no sooner begin to Live, but we have a Natural Right

Right to enjoy our Life, so long as God the Giver shall be pleased to continue it to us, except we forfeit that Right. And whoever invades this Natural Property, is guilty of a great Injustice.

Obtain'd Property, is such as is not founded in Nature, but depends upon *Industry*, mutual Contract, free Gift, or some other like Cause: Thus for Example, If a Man should agree with a Servant to have his Labour for a Year, the Servant's Labour for that time becomes the Master's Property; Not from any Natural Right that he hath to another Man's Labour; but from that Compact and Agreement between the Master and the Servant; in which Compact he that had the Natural Right to that Labour convey'd it to him whose Servant he hath put himself to be.

And as Property is thus distinguish'd into Sorts, *viz.* Original, Natural, and Obtain'd; so we think the Degrees of Property in these (if we may so speak) are in one greater than another; that is, the Original Property which God hath in all Things, is greater than that Natural or Obtain'd Property, which Creatures have in any Thing they are possess'd of;

and the Natural Property which any Creature hath in any Thing, is greater than any Obtain'd Property whatever: Consequently it must be a greater Crime in any one to invade the Natural, than the Obtain'd Property of another; and it must be yet a much greater Crime to invade the Original Property of God, than the Natural or Obtain'd Property of any Creature.

Again, The Subject of Property may be greater or less, tho' the Property itself, or Right to enjoy it may be equally the same. Thus a Man may have two Estates, one of Twenty Pounds *per Annum*, and the other of an Hundred; and his Title or Right to enjoy may be equally the same as to both. He has as great a Right, and as just a Title, (and so in that respect as great a Property,) in the lesser as in the greater Estate; and yet it would be a much greater Wrong to him, and consequently a much greater Crime to have his Property invaded in the greater, than in the lesser, because of the much greater Advantage he reaps by it, tho' his Right to enjoy them is equally the same.

Seeing then that the great End of Government is the Good and Happiness of the Society in which it is exercised, by
 securing

securing to every one his Property, and keeping every one in the quiet Possession of his own, it will follow from hence, *First*, That the Non-provision for the Security of any Property in a Government, is a Defect in that Government; and the greater that Property is, (whether with respect to it self, or with respect to it's Subject) which is Non-secured, the greater is the Defect and Imperfection of that Government. *Secondly*, If any Government should be so far from defending any Property, whether Natural or Obtain'd, as that it actually invades that Property which it should secure, this would be a Crime in that Government; and the greater that Property is which is invaded, whether with respect to it self, or with respect to its Subject, the greater and more heinous would the Crime of that Government be. Thus for example, It hath pleased God to make a Man a free accountable Creature, by planting in him an understanding Heart, in the use and exercise of which he is made capable of examining and judging of the Agreement, or Disagreement, of the Fitness or Unfitness, of the Good or Evil, and of the Truth or Falshness of Things, and of determining and directing his Practice accordingly

cordingly. Man being placed in such a State, it is not only his Duty to examine and judge what is Truth and what is Error, so far as he is capable of such an Examination and Judgment, in all those Cases wherein any Branch of his Duty or Interest is concern'd, and to determine his Practice accordingly: We say, it is not only his Duty thus to do, but it is also his just Right and Natural Property in all Cases whatever, so far as he is capable of such an Examination and Judgment, except his Liberty is restrain'd by the Principles of Natural or Reveal'd Religion, such as the examining and judging of other Mens Faults. And as it is every Man's Natural Right to examine and judge for himself in all those Cases wherein he is capable of so doing, and not to be determin'd in his Judgment by the Examination and Judgment of other Men; so it is the Duty and Business of Government not only to permit and tolerate the Society committed to its Care in the Use and Exercise of this their just and undoubted Right, but also to defend and guard them from the Insults and Reproaches, the Injuries, and Wrongs that any should attempt to afflict them with upon this account, and to secure them

concerning Property. 9

them in the Enjoyment of this their Natural Property. But if Governors should be so far from securing, or even tolerating the Society in the Enjoyment of the aforesaid Natural Property, that on the contrary they set up a Scheme of Principles and Opinions as the Standard of the Societies Judgment, and requires the Members of that Society to submit their Judgments to that Standard, forbidding them to embrace any Principle or Opinion which is contrary thereunto, and so prevents every one from examining and judging for himself, and persecutes those that do; This is such a notorious Invasion of the Property of the Society as is highly Criminal in any Government, and has been as fatal in its Consequences as the Invasion of any Property whatsoever, as sad Experience hath made manifest. Governours invading this particular Natural Right of Mens examining and judging for themselves, has been the original Spring and Fountain from whence has flowed all those sad and lamentable Barbarities of Imprisonment and Banishment, Burnings and Massacres, Wars and Bloodshed, Confiscating of Goods, laying Cities and Countries waste, and all the Miseries that attends it : We say, all these

these that have been practis'd by the Christian World upon the account of Religion, have been caused by Governours invading the aforesaid Natural Property of their People.

If it should be Objected, That the allowing all Men a Liberty to examine and judge for themselves as aforesaid, has a tendency to pervert Mens Minds, by opening a Door to all Sorts of Errors and Heresies; and therefore such a Liberty ought to be restrained by obliging all Societies to submit their Judgments to the Judgment of those to whose Care and Government they are committed, who are supposed to be better qualified to examine and judge for them, than they are for themselves.

Answer, First, That Governours are better qualified to examine and judge what is Truth, and what is Error, than those Societies committed to their Care, is not always true in fact; but supposing it were so, yet still every Man must examine and judge for himself, because every Man is accountable for himself, and must answer for his own Opinions and Actions at the Day of Judgment; no Man being there substituted to answer, or to be punished or rewarded

warded for another Man's Actions, any farther than he hath been an Accessory in those Actions; and in that Case he answers only for that Part which he was an Accessory in, and the Actor himself must give an Account for all the part he bore in those Acts; and because the Rule of every Mans Duty is what upon a due Examination appears to himself to be his Duty, and not what appears to be so to another Man.

Answer, Secondly, That Mens enjoying their Right and Property in Examining and Judging for themselves has a tendency to prevent Mens Minds, is not true; because Examination is a Friend, and not an Enemy to Truth. Error and Falshood are what will not abide Examination; and therefore they fly from it, and seek to Humane Laws for Sanctuary and Propagation. How many Errors are there in the Church of *Rome*, which probably would soon vanish, were they not defended and propagated by Humane Laws? whereas Truth loves the Light, and comes to the Light, and submits her self to every Man's Examination. Truth will bear Examination, and thrives by it, and never suffers more than when she is surrounded with Darknes.

Truth is best guarded and propagated by free Examination, and has no need of Propagation by Humane Laws; because she can better recommend her self without them; and therefore the allowing all Men a Liberty to examine and judge for themselves, has not a tendency in it self to pervert Mens Minds, as the Objection supposes.

Answer, Thirdly, Allowing that such a Liberty opens a Door to all Sorts of Errors, as the Objection sets forth, yet it does not follow that therefore it ought to be taken away; it being very unreasonable and unjust to infer, that because some Men have misapplied and abused their Property, therefore all Property must be taken away: Such kind of Reasoning as this would deprive Mankind of every Priviledge and Comfort they enjoy, yea, even of Life it self: To allow Men the use of Speech, opens a Door to Lying, Perjury, Slander, Blasphemy, and a multitude of other Disorders of the Tongue; and therefore 'tis necessary (according to this sort of Reasoning) that the use of Speech should be taken away from Society. Eating and Drinking opens a Door to Gluttony and Drunkenness, to Riots and Disorders, and a great many
evil

evil Things; and therefore Eating and Drinking ought to be restrained to those who are the Governours of Society, who are supposed to have a better command of their Appetites than to abuse their Liberty as aforesaid: But such kind of Reasoning as this is monstrous. Every Man ought to be secure in the use and enjoyment of his Property; and if Men at any time abuse their Liberty, they are accountable to God for that abuse; and so far as such an abuse affects the Society to which they belong, so far they are accountable for it to that Society. And therefore supposing that a Man should so far misapply his Property in the present Case, as to conclude that there is no such Thing as Property amongst Men: We say, Supposing that a Man should conclude from his own Reasoning upon the Nature of Things, or upon Divine Revelation, that there is no such Thing as Property, and should offer his Reasons and Arguments to convince others of it, he ought not only to be tolerated herein, but also to be protected and secured in the use of this his Natural and underived Property; because Truth is what every Man by Nature hath an equal Right to, and Interest in; and what every Man

hath a Natural Right to be an Advocate for: And therefore every Man ought to be secure, both in his Enquiries after Truth, and in his offering his Arguments and Reasons for what he thinks is so; and if he should err, he ought not to be persecuted for his Error, but to be protected in the Enjoyment of his Property. If his Error leads him to practise that which is hurtful to the Society, then the Government is to restrain and keep him from such Practices. And as this is a securing the Property of others, which he would invade; so it is not an Invasion of his Property; because no Man hath a Right and Property to invade the Right and Property of others, tho' he should be never so strongly perswaded that he has: His Error makes no alteration in the Case; and therefore tho' he is to be protected in his Examining and Judging for himself; and tho' he ought to determine his Practice from his own, and not from other Mens Judgment of Things; yet he is not to be protected, but prevented from invading the Right and Property of others.

Again, As Man is made a free accountable Creature; and as he is accountable to God, who is the Author of his Being; and

and as his Happiness or Misery depend upon the Good or Bad use he makes of his Liberty, in his approving or disproving himself to God; and as it is his Natural underived Right to examine and judge for himself, what is Truth, and what is Error in every Case, except his Liberty be restrain'd, either by the Light of Nature, or Divine Revelation: So it is his Natural Right to chuse for himself that Way and Method of serving God, and recommending himself to his Favour, which, upon a thorow Examination, appears to him to be most agreeable to God's Will, (which we commonly call, Religion.) We say, That it is the Natural and underived Right of every Man to chuse his own Religion; because his own Duty, his own Interest, and his own eternal Happiness or Misery depends upon that Choice. This is as much his Natural Right, as his Right to his Natural Life. This is a Right that he can never forfeit, as he may some other Natural Rights. The Natural Right to Life may be forfeited; as he that invades the Life of his Neighbour forfeits his own Life to the Society to which he belongs. *Gen. 9. 6. He that sheds Mans Blood, by Man shall his Blood be shed: But a Man's*
Right

Right to chuse his own Religion, is what he can never forfeit ; and as this is the natural Right of every Man, so it is the Duty and Business of Government, not only to tolerate, but to keep every Man in the quiet Possession of this his natural Property, and to defend and guard him from every Injury which he is likely to be expos'd to, in the Use and Enjoyment of it. So likewise on the other side, if Governours should be so far from securing the People committed to their Care, in the Enjoyment of this their natural Property, that on the contrary they chuse a Religion for their People, and require them to submit to their Choice, and persecute those that do not ; This is a very great Invasion of Mens natural Property, and is highly criminal in any Government, and has most fatal Consequences attending it ; because if a false Religion happens to be establish'd, it is propagated as far as the Power of the Establishers can extend it, and is continued down from Generation to Generation.

If it should be Objected (*first,*) That such a Liberty would throw all Things into Confusion, by opening a Door to Schism and Faction ; and therefore
such

such a Liberty ought not to be allow'd.

Answer. The aforesaid Liberty hath no such Tendency ; because such a Liberty is a Friend, and not an Enemy to Peace and Unity : There is nothing in the Nature of the Thing which can more tend to the Peace and Unity of any Society, nor to the Security of any Government, than for every one of that Society to have the free Use and Enjoyment of all their Rights and Properties, and to be secured from every Invader ; whereas on the other Side, when Mens Rights and Properties are invaded, it is very difficult for them to be easie under such Oppressions ; and this lays a Foundation for Schism and Faction : And though to avoid the Persecution which attends refusing to submit to the establish'd Religion, Men do play the Hypocrite for a Time ; yet when Time and Opportunity serve, they are apt to cast off the Yoke from their Neck, and that often proves very fatal both to the Governours and to the Society. But allowing what the Objection supposes, (*viz.*) that Schism and Faction may be occasion'd by such a Liberty, yet it does not follow that Mens natural Right ought to be taken away, because

because some Men have abused that Right, as we have already shewn.

If it should be farther Objected, (*secondly,*) That the allowing Men to chuse their own Religion leaves Men at liberty to be of no Religion, and consequently to be Atheists, or Deists, or what they please, than which nothing can be more destructive to Humane Society; because Atheism and Infidelity takes away all Conscioufness of Vertue and Vice, which are the great Support of Society. Seeing then that the Conscioufness of Vertue and Vice has a dependence upon the Belief of a God, and the true Religion; and seeing the Non-conscioufness of Vertue and Vice is destructive of Humane Society, it will follow that the Magistrates Care for the Welfare of the Society, obliges them not to tolerate, but to expel Atheism and Infidelity out of their Dominions, and to oblige their People to the Belief of a God, and the Practice of true Religion.

Answer. That the Conscioufness of Virtue and Vice hath a dependence upon the Belief of a God, &c. and that the Welfare of Society hath a dependence upon such a Conscioufness; and consequently that it is the Duty of Governours to
make

concerning Property. 19

make use of the most proper Means to expel Atheism and Infidelity out of their Dominions, we readily Grant; But that the taking away Mens Liberty in chusing their own Religion, and obliging them by Punishment and Persecution to embrace the Religion of their Governours, is such a proper Means, This we Deny. For supposing a Man be an Atheist or Deist in Principle, Humane Laws with their Punishments have not a tendency in the Nature of the Thing to work such a Man's Conviction, but on the contrary they tend to harden and confirm him in his Infidelity; because Humane Punishments have nothing of Reason or Argument in them, which is proper to work upon Mens Judgments; and therefore they are not a proper Means to work the Conviction of an Unbeliever. Indeed they carry a Terror along with them, and this works upon Mens Fears, and so they become a proper Means to restrain Mens disorderly Appetites and Passions. The Fear of Humane Punishment often-times restrains Men, where Reason and Argument do not. Suppose a Man was so

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Covetous, that the Principles of Religion were not sufficient to restrain him from Robbing his Neighbour, yet the Thoughts of a Halter might. But suppose a Man to be an Atheist, can any Person be so weak as to think that the Thoughts of a Halter or a Stake would convince him that there is a God? No; such a Conviction must be wrought by Reason and Argument, which Humane Punishment is destitute of; Consequently such Punishment is not a proper Means to expel Atheism and Infidelity; nay, it is so far from it, that it rather tends to harden and confirm Men in their Errors; for he that is persecuted for his Opinion, is naturally led to conclude that his Persecutors make use of this Method of Force, because they are destitute of Reason and Argument, and because their Cause cannot be supported if left to stand or fall by it; and from hence he infers, that he is in the Right: And Men generally use this as an Argument of the Goodness of their Cause; because, say they, Truth was always persecuted; and when Men have a bad Cause, which will not bear Reason and Argument, then they supply what is wanting of Argument

gument by Force and Violence. Indeed Humane Punishment may make Men conceal their Opinions and Principles, but they are never the more expell'd by being conceal'd. An Atheist is an Atheist whether he makes a publick Profession of his Principles or not. Besides, the forcing Men to conceal their Principles in this Case, is more hurtful than beneficial to Society; because it naturally produces Hypocrisie, which is the most prejudicial to Society of any Vice whatsoever; for as an Atheist has no Conscience of Vertue or Vice, so he can with the greatest Freedom be Guilty of the greatest Hypocrisie; and therefore whenever Atheism is punishable by Humane Laws, he can, (and will to serve his worldly Interest) put on the Appearance of the most strict Christian; and this Profession puts it into his Power to do a great deal of Hurt to those whom Christian Charity disposes to think him to be in reality what he is in Appearance; whereas if he had been left free in his Profession, he would have wanted one, (and perhaps the strongest) Temptation to be an Hypocrite. It is much safer deal-

ing with a professed Atheist than with a Concealed One ; because with the first, we watch and guard against the Damage that we may be capable of receiving by him ; but with the latter, who passes under the Covert of a Christian, we are not appriz'd of our Danger ; and therefore Men are often taken in the Snare before they are aware. From which it appears that the punishing of Atheism it self is disadvantageous to Society, and is rather a Means to confirm the Atheist in, than to convince him of his Error. And tho' no Man has a Right to trifle, or banter, and ridicule Religion, yet every Man has a Right to be heard, when he speaks Pertinently, Soberly, and Seriously ; and there can be no greater Reflection upon Christianity, than for its Professors not to give their Adversaries fair Play. First to bind, and then to buffet them, is not fair fighting with, and conquering of, but trampling upon an Adversary ; and yet this is the Case. Christians first stop Unbelievers Mouths by Humane Laws, and then insult them as vanquish'd Enemies. Christianity is not so weak and indefensible as this Practice

Practice supposes it to be : For when Force and Persecution were engaged against Christianity, and it had no other Weapons to Fight with but Reason and good Argument, then it prevail'd to the converting of the World : But now Reason is made to take the lower Ground, and Force and Violence to take Place of it, Infidelity prevails. Reason and Argument are like the two Hands of *Moses* : when they are lifted up, *Israel* prevails ; but when they are made to give place to Force and Violence, then *Amalek* prevails. Oh, that our *Aaron* and *Hur* would hold up these *Moses's* Hands ! then should our *Israel* prevail to the utter Destruction of the *Amalekites*. Christianity hath strength sufficient to deal with her Adversaries when they stand upon even Ground : Why then should Christians act the Part of Cowards, in taking so unmanly an Advantage of their Opposers ? Not that 'tis a real Advantage to the Cause of Christianity that Infidelity is persecuted ; nay, in this lies its Adversaries great Strength, because this gives them Occasion and Opportunity of boasting to the World, that they have what they really

really have not, (*viz.*) that they have Strength of Argument on their Side, but are prohibited the Use of it ; that Christianity's best Defence is Humanè Laws ; and that if they stood upon equal Foot, they should come off with Victory : This Advantage they take to perswade People that Truth is on their Side. If therefore Magistrates would expel Atheism and Infidelity out of their Dominions, the only Means to effect it, is to allow them to propose their Opinions, and their Arguments and Reasons for those Opinions, with the utmost Freedom : And as this would set the Dispute upon an equal Foot, without any Advantage to either Party, so it would give Men of Understanding and Judgment an Occasion and Opportunity of examining the Arguments offer'd on the Infidel's Side, and of shewing the Weakness and Inconclusiveness of them, and consequently of working their Conviction ; or at least, it would stop their Mouth, and prevent the spreading of Infidelity.

If it should be farther Objected, (*thirdly,*) That the good Kings of *Isra-*
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concerning Property. 25

el and *Judab* made Laws for the establishing of the Jewish Religion; and that it was foretold by the Prophet *I-saiab* of the Christian Church, That *Kings should be her Nursing Fathers, and Queens her Nursing Mothers*, as in *I. sai.* 49. 23. And that God appointed in the Law of *Moses* that Idolaters should be slain;

Answer. That the good Kings of *Israel* and *Judab* made Laws for the Punishment of Evil-doers, and for the Protecting and Defending of good People in the Practice of their Duty, is no more than what their Office called for: But that they compell'd People to the Profession of the *Jewish* Religion, which were contrary minded, (which is the Case under Consideration,) is more easily taken for granted than proved. But supposing they did, this is no good Argument to prove that it ought to be, because they practis'd it: For if the Rule of what ought to be should be taken from what good Men have practis'd, as this Rule would be very uncertain in it self, so it would oblige us to practise the
worst

worst of Actions. As to what the Prophet *Isaiab* foretold, That *Kings should be Nursing Fathers, and Queens Nursing Mothers* to the Christian Church; this cannot in Reason be supposed to intend any more than that Kings and Queens should take Christ's People into their Protection, and defend and secure them, even as a Nurse doth her Child, from every Evil that they are exposed to upon the Account of their Profession. As to the Law of *Moses* commanding Idolaters to be put to Death, we answer, That with respect to God we have no such Thing as *Property*, as we have already observed; so that when God is pleased to demand Life, he demands but his own. He might command *Abraham* to take away the Life of his Son, and *Abraham* in such an Act would have done his Duty, without the least Injustice to his Child; because as Life is God's Property, so he may give and take it when he pleases, and by what Instrument he pleases. So when God commands the Magistrate to take away the Life of an Idolater, or any other Person, the Magistrate may execute that Com-

mand

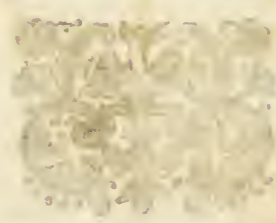
mand without the least Injustice to that Person. But though the Magistrate may thus act when he hath God's Warrant to authorize him, yet it does not follow from hence that he may invade Mens natural Property at Pleasure, when he hath no such Warrant; which is the Case under Consideration,



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The first of these was the
 establishment of the
 first school in the
 town of ... in the year
 1785. This school was
 the first of its kind in
 the county and was
 the first step towards
 the establishment of
 a public school system
 in the county.





A N
 ENQUIRY

Concerning

S I N.



THIS Enquiry is Three-
 fold; *First*, What Sin is;
Secondly, Who are guilty of
 it, so as to be properly cal-
 led Sinners; *Thirdly*, Whe-
 ther one Person may be guilty of the
 Sin which is actually committed in
 and by the Person of another.

First, to use St. *John's* Definition, as
 in 1 *Joh.* 3. 4. *Sin is the Transgres-*
 E 2 *sion*

sion of the Law : Or, to express it more fully, Sin is an irregular, disorderly, wicked Act, either of the Mind singly, or of the Mind and Practice in conjunction; by which a Person chuses to do what in Reason and Justice he ought not, or chuses to avoid what in Reason and Justice he ought to do.

Secondly, Such, and such only, are guilty of Sin, so as to be properly called Sinners, who transgress the Law; or who chuse to do, or to avoid doing as aforesaid.

Thirdly, When any Person by advising, approving of, consenting to, or not using his Endeavour to prevent the Sin committed by another; or any other way makes himself an Accessory to another's Crime, either before or after the Fact, such a Person may, in some Sense, be said to be guilty of the Sin which is committed in and by the Person of another; because he becomes a Partner with the Criminal in his Folly. Not but, properly speaking, every one in this Case is guilty only of the Part he bore in, or contributed to the Sin committed; and is not guilty of the Part
which

which others bore in, or contributed towards it. Thus, if one Man advises another to Murder his Neighbour; and another Man approves of, and justifies the Fact after it is committed; the latter in this Case will not be guilty of advising to, nor of actually committing the Murder, but only of justifying and approving it when done; which was the Part he bore in this Wickedness.

If it be asked, May not one Person be guilty of another's Sin; except he is some Way or other Accessory to it? We answer, He cannot in the Nature and Reason of the Thing; for as Guilt arises from the Irregularity and Wickedness of the Act to which it cleaves; so it cannot in the Nature of the Thing extend it self any farther than to the Personal Actor, and to all those that are some Way or other, in some Kind or Degree accessory to it: For as it is altogether unreasonable and unjust to charge that upon a Person which he did not act, nor was any way accessory to; so there can be no such Thing in nature as a Person to be guilty of a Crime which was wholly out of his Power to prevent, which he never consented to or approved
of,

of, nor was any way accessory in, either before or after the Fact.

Objection, Tho' in the Nature of the Thing the Guilt of any Act can extend no farther than the Actor, and those who are some Way or other Accessory to it ; yet as God is an absolute and uncontrolable Being, which can dispose of his Creatures as he lists ; so He can impute the Guilt of one Person's Acts to another, tho' the Person he imputes it to be no Way Accessory to that Act. Thus God imputes the Guilt of *Adam's* Sin to all his Posterity, tho' they are no way accessory to his Crime.

Answer, Tho' God is absolute and uncontrolable with relation to his Creatures, and in that respect can do with them as he lists ; yet he is not so with relation to himself ; because he is influenced and govern'd by those Divine Perfections of Wisdom and Goodness, Truth and Righteousness which dwell everlastingly in him. And tho' God is under no Restraint with respect to any thing without himself ; yet he is so far restrain'd (in all his Dealings with his Creatures) by the moral Rectitude of his Nature, as that he never will act contrary to the Principles of Wisdom, Goodness,

ness, Truth, and Justice; and consequently to say that he imputes the Sin of one Person to another, which was in no respect accessory thereto, is to impute Unrighteousness and Inequity to the most holy God; than which there can be no greater Slander or Defamation. That to impute Sin, as aforesaid, is contrary to the Principles of Justice and Equity is manifest, not only from the Nature and Reason of the Thing, but also from the Testimony of God, who hath declared it to be so, in his Holy Word, as in *Ezek. 18.* where when God by his Prophet had assured the People of *Israel* that, as *all Souls were his*, so *the Soul that sinn'd should die*; and that if a good Man had an evil Son, the Son only, and not the Father, should be chargeable with the Guilt of his Actions, and the like of a wicked Father and a good Son; and that *the Father should not bear the Iniquity of the Son, nor the Son the Iniquity of the Father, but that the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked upon him*: He then appeals to the Judgment of those very *Israelites* who complained of the Inequity of his Dealings with them,

them, Whether he did not govern himself in this respect by the Principles of Justice and Equity, as at *ver. 25, 29. Hear now, O house of Israel, are not my Ways Equal?* From hence we infer, That as the charging every Man's Sin upon himself, and not upon another, was Just and Equal in God's Account; so the contrary to this (*viz.*) the Charging or Imputing one Man's Sin to another that was no way Accessory thereto, is unequal and unjust in his Account also. And as God declared by the Mouth of his Prophet that he would deal Equally with his Creatures in this respect, by charging the Guilt of every Man's Sin upon himself, and not upon another; so whoever asserts otherwise of God, is guilty of Slander and False Accusation against the most High: Consequently God will not impute *Adam's* Sin to his Posterity.

If it should be here replied, That tho' this is true with respect to *Actual*, yet it is not so with respect to *Original Sin*. Every common Father shall be chargeable only with the Guilt of his own Sin; but *Adam* was more than a common Father, he being the Head and Representative of all Mankind; and therefore the Guilt

Guilt of this Sin is chargeable upon all his Posterity.

Answer, If by *Original Sin* is here meant the Sin of *Adam* in eating the forbidden Fruit, this was as much an actual Sin as any that hath been committed by any other Man; and God is as much obliged by the Rectitude of his Nature to deal Equally in charging the Guilt of this Sin upon no other than him that actually committed it, and those that were some way or other accessory to that Crime, as he is obliged to deal so with all other Sin and Sinners. And if we consider *Adam* as a Head and Representative to his Posterity, it makes no Alteration in the Case; because it was not his Posterity, but Almighty God which constituted that Relation; And therefore this Posterity ought not in Justice to be Sufferers by it. If the Body of Mankind had chosen *Adam*, to be their Head, and had given him Power and Authority to act in their stead, and had undertook to be accountable for all he did, then indeed they had been justly chargeable with his Fault; But when he is made their Head by another, without their Consent, and acts without their Appointment, his Fault cannot with any

Colour of Justice and Equity be charged upon them. How Unequal must it be for us to be chargeable with that Guilt which was contracted five Thousand Years before we were born?

If it should be further replied, upon this Supposition, That it is Unjust in God to impute the Sin of one Person to another which is no way Accessory to it; then God stands convicted of Injustice in his own Word, inasmuch as he is there represented as punishing with Death all Mankind for *Adam's* Transgression, and that he destroy'd the Innocent Babes of the Old World by the Flood, and those of *Sodom* and *Gomorrak* by Fire from Heaven, not only with, but for, the Sin of their wicked Parents: And his dealing thus hardly with the Children for the Sin of their Fathers in the *Babylonish* Captivity gave Occasion for the use of that Proverb in *Israel* (*viz.*) *The Fathers have eaten sour Grapes, and the Childrens teeth are set an edge*, as in *Ezek. 18. 2.* Moreover, this was what God threatned that he would do in the Second Commandment; (*viz.*) *Visit the Iniquities of the Fathers upon the Children unto the third and fourth Generation.*

Answer,

Answer, As God is the Original Supreme Cause of all Things, and so is the Original Fountain of Life, and of all other Blessings and Comforts which every Creature enjoys; so the giving and continuing of Life and of every other Blessing is wholly of his free Grace, and not what he is in Justice obliged to, except he has any ways obliged himself by Promise to them, which Promise is also wholly of his free Grace. So likewise he may give and take away Life and every other Blessing, when, and in what way, and by what Instrument, and upon what Motive he pleases, without the least Injustice to those that he gives them to, and takes them from; because he gives and takes but his own, and invades no one's Right and Property in so doing. This being so, we say, That tho' all Mankind do die because *Adam* transgress'd God's Command; and tho' many Thousand Infants which could not discern between their Right-Hand and their Left, were drown'd by the Flood, and destroy'd by Fire from Heaven, and carried Captive into *Babylon*, not only with, but because their wicked Parents transgress'd God's Laws; yet in this God did not act unjustly, by im-

putting the Guilt of the Parents upon the Children, and punishing the Innocent for the Guilty's sake ; no, he only exercised his Pleasure in taking away those Blessings which according to the Principles of Justice and Equity he might give and take, how and whensoever he pleas'd : And tho' the Sin of the Parents was the Argument or Motive with God to withdraw those Blessings from the Children ; yet this, with respect to those Children, was not a Punishment for, but only a Consequent of their Parents Folly : And tho' *Adam's* Sin introduced Death, and Death pass'd upon all Men as a Consequence of his Folly ; yet it is so far from being to Mankind a Punishment for his Sin, that on the contrary sometimes God hastens it in tender Mercy to the Persons on whom he inflicts it. Thus when he intended to visit *Feroboam* and his House for their Wickedness, he first removed by Death good *Abijah*, because in him there was found some good thing towards the Lord God of *Israel* in the House of *Feroboam*, as in *1 King 14. 12, 13. Isai. 57. 1. The Righteous perisheth, (dieth) and no Man layeth it to Heart ; and merciful Men are taken away, none considering that the*
Righteous

Righteous is taken away from the Evil to come. Nay, even those Babes which were drown'd by the Flood, consum'd by Fire, and carried Captive into *Babylon*, tho' this was to them a Consequent of their Parents and others Folly, yet even Death and Captivity was a Mercy to them; because as they were Innocent, so they were Helpless; and for them to have been left when their Parents were destroy'd, or carried Captive, would have put them into a State, that as it would have been worse, so it would, according to the Natural Course of Things have ended in Death: And therefore the removing them with their Parents, was an Act of Mercy to them.

As to the second Commandment, we answer: If this was given as a Law to Individuals, consider'd as such, and not consider'd as a People or Nation, then the Threatning to visit the Iniquity of the Fathers upon the Children, refers only to such Children as follow their Parents Example in Sin, and so justify their Practice, and consequently become accessory to their Crime, and fill up the Measure of their Iniquity: But as for those Children that consider and turn from their Fathers Folly, and cleave
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stedfastly unto God, they are not at all concern'd in this Threat ; and therefore it is express'd in the Command, that God will visit upon those that hate him, *and shew Mercy unto Thousands of them that love him, and keep his Commandments :* And thus it was made good in the Case of the Idolatrous House of *Jeroboam*. Those of his Children which follow'd his Example in Sin, came under the Divine Threat, and God executed his Displeasure upon them: But good *Abijah* was singled out from the rest (tho' he was *Jeroboam's* Son) to be the Object of God's Love, *because in him there was found some good Thing towards the Lord God of Israel in the House of Jeroboam, as in 1 King 14. 10—13.* And thus this Case is fairly stated in the aforesaid 18th Chap. of *Ezekiel*. But farther we say, If the Ten Commandments were given the Children of *Israel* consider'd as a People or Nation whom God had deliver'd out of the House of Bondage, and had given them the Land of *Canaan* for an Inheritance, then tho' every Individual was obliged to keep those Laws, and was interested in the Promises and Threatnings which God had given as the Arguments and Motives to their Obedience ; yet these
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these Promises and Threats were intended and made good to them consider'd as a People. Thus the fifth Commandment saith, *Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.* These Words St Paul interprets to be a Promise, and calls it *the First Commandment with Promise*, as in *Eph. 6. 2.* Now this Promise was made good to them, not in every particular Instance of Obedience, but when they, as a People, were Obedient; that is, when the generality of Youth did Honour or were Obedient to their Parents, then they came under this gracious Promise of living long in the Land of *Canaan*, which the Lord their God had given them for a Possession: But as to every particular Instance of such Obedience, the Truth and Justice of God was not engaged to make good this Promise thereon, because it was given to them as a People; and therefore those good Youths, *Daniel*, *Shadrach*, *Mesbach*, and *Abednego*, tho' we have reason to hope that they made Conscience of this, as well as of the rest of God's Laws, yet they were not kept to live long in *Canaan*, but were carried Captive into *Babylon*. So in like manner the Threat-

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ning in the Second Commandment was given to them considered as a People : That when they as a People or Nation did revolt from God, and set up another God to serve in his Stead, then God would so manifest his Displeasure against them that the Effects of that Displeasure should descend down to the Third and Fourth Generation. This was made good in the *Babylonish* Captivity. So then, upon the whole, we say, That tho' God doth often so punish the Sins of the Parents, as that the Effects of that Punishment descend down upon the Children unto the Third and Fourth Generation; And tho' the Sin of the Parent may be an Argument with God to withdraw his Blessing from their Children; yet he never imputes the Sin of the Parents to the Children, nor Punishes the Children for their Parents Faults: And consequently God hath not convicted himself of Injustice in his Holy Word, as the Objector represents him to have done.

If it should be farther Objected, Supposing it contrary to the Principles of Justice and Equity, to impute the Guilt of one Person's Actions to another, who was no way Accessory thereto, then God

is chargeable with Inequity, or else *St. Paul* is chargeable with Preaching False Doctrine to the World; because in his Epistle to the *Romans*, he hath declared that Sin, and Death, and Condemnation have passed from *Adam* to all his Posterity, and consequently to all those who did never personally transgress. Thus in *Chap. 5. 12.* *As by one Man Sin entred into the World, and Death by Sin; and so Death passed upon all Men; for that all have sinned:* and so on to the End of the Chapter.

Before we return an Answer to this Objection, we observe that as Reason assures us that God is a Righteous Being; that he deals in all Cases with his Creatures, upon the Principles of Justice and Equity; so he hath likewise declared this of himself, and that his Delight is to do so, and that this is a proper Ground of Glorifying to his Creatures, as in *Jeremiah 9. 23, 24.* *Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might; let not the rich Man glory in his Riches: But let him that glorieth, glory in this,*

that he understandeth and knoweth me, that I am the Lord which exerciseth Loving kindness, Judgment and Righteousness in the Earth ; for in these things I delight, saith the Lord. And as God hath thus declared himself to be a Righteous Being, so he hath likewise declared, in the forementioned 18th Chapter of *Ezekiel*, that to charge the Guilt of every Man's Actions upon himself, and not upon another, is agreeable to these Principles of Justice and Equity ; and consequently to charge the Guilt of a Persons Actions upon another that was no way accessory to his Crime, is to act contrary to these Principles.

This being Observed, we Answer, That if *St. Paul*, or an Angel from Heaven should preach such a Doctrine (as the Objection supposes,) as this would be a Falshood in its self, and would be a charging the Righteous God foolishly ; so we ought not to receive it, nor give the least degree of Assent to it. *Gal. 1. 8.*

But farther, we say, We are under no necessity to bring this Case to so desperate an Issue, as to conclude, that either
 God

God is unjust, or else that *St. Paul* hath preached False Doctrine to the World; because if we treat *St. Paul's* Writing with the same Civility, and give him the same Allowances as we do to the Writings of all other Men, we should see that *St. Paul* did not intend to establish such a Doctrine as the Objection represents him to have done.

For the clearing this Point, and *St. Paul* from this Reflection, we will give our Sense of what he hath said in this Matter, when we have premised, *First*, That as God punished *Adam's* Sin in eating the forbidden Fruit, with Death; so Death or Mortality passed upon all his Posterity, as a Natural Consequence of his Sin: We say, as a Natural Consequence; because as Mortality was inflicted upon *Adam* as a just Punishment for his Folly; so his Seed naturally became Mortal, as they were Branches springing out of a Mortal Stock. *Secondly*, We premise, that *St. Paul* was so far from supposing that God acts contrary to the Principles of Justice and Equity in his Dealings with his Creatures, that on the contrary, in this very Epistle, he retorts back such a Sup-

position with a *God-forbid*, and intimates to the *Romans*, that if God was unrighteous he would be unfit to judge the World, as knowing that Injustice and Partiality were very unreasonable in Judgment. Thus in *Chap. 2. 5, 6. Is God unrighteous, who taketh Vengeance? I speak as a Man, God forbid; for then how shall God judge the World?* Seeing therefore that *St. Paul* takes it for granted, that God acts agreeable to the Principles of Justice and Equity; and seeing that to impute the Guilt of one Person's Actions to another which was no way Accessory to his Crime, is contrary to these Principles, according to what God hath declared in this Matter by his Prophet *Ezekiel*, which *St. Paul* could not be ignorant of; From hence we infer, that if there is any Sense to be put upon his Words, which is agreeable to Truth, to the Design for which they are urg'd, and to what the Apostle hath elsewhere more plainly express'd upon a like Occasion, we ought in Justice to interpret his Words in such a Sense, and not in a Sense which is contrary thereto.

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This being premised, we observe, that *St. Paul* in the former part of this *E-pistle* (in order to take off the vain and groundless Conceit of the *Jews*, who had monopoliz'd the Favour and Love of God to themselves; and to comfort the believing *Gentiles*, whom the *Jews* despised as *Reprobates*;) he largely and fully proved, that the *Jews* and *Gentiles* in the Kingdom of the *Messiah* stood all upon a Level in point of Acceptance in God's Sight, and that there was no Room for Boasting on either Side; because as the *Gentiles* had sinn'd against the Light of Nature, so had the *Jews* also against the Law of *Moses*: Consequently they were all concluded under Sin. And as they were all Sinners, so their Justification, or Freedom from Condemnation was an Act of Grace, and not of Debt. It was what God's Goodness and Mercy was pleas'd to bestow, and not what he in strict Justice was obliged to. And as their Justification was an Act of Grace, and not of Debt: So the Pre-requisite, or that which made them the suitable Objects of this Grace of Justification was Faith in, and Faithfulness to, the *Messiah*, whom God had

appointed to be the Minister of this Grace, both to *Jew* and *Gentile*. And as God had given his Son to promote the Welfare of Mankind ; so this was a convincing Proof of the Greatness and Truth of his Love, and was a proper Ground of Hope that he would be every way a suitable Good to them.

The Apostle having shewn at large, that both *Jew* and *Gentile* stood upon a level in point of Acceptance in God's Sight ; and that the *Gentiles* had the same Ground of Glory, and of Hope as the *Jews*, forasmuch as God was the God of the *Gentiles* as well as of the *Jews* ; he farther illustrates this Point (in the Verses from whence the Objection is taken) by shewing, that as *Adam* was the common Father of *Jew* and *Gentile* , and as his Disobedience affected them both, by bringing Mortality upon his Posterity ; so Christ was given of God to be a great and Universal Benefit to Mankind, by raising all Men from that Death which *Adam's* Sin had subjected them to, and so bringing them again into a State of Life. Thus in *Chap. 5. 12.* *Wherefore as by one Man (Adam) Sin entred into the*
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concerning Sin. 49

the World, and Death by Sin, and so Death passed upon all Men, for that all have sinn'd, (are become Mortal.) That by the Term sinn'd, is meant Mortality, (the Cause being put for the Effect,) is plain, not only from the parallel Place in 1 Cor. 15. 22. Where St. Paul, speaking of the same Thing, saith, As in Adam all die, that is, became Mortal; for that they actually died in Adam was not true; but it was true that in him they became Mortal, as in ver. 21. For since by Man (viz. Adam) came Death or Mortality, by Man (viz.) Christ came also the Resurrection from the Dead. We say, It is not only clear from the Parallel place in Corinthians, but also from St. Paul's Discourse in this very place: Thus, ver. 15. For if through the Offence of one (viz. Adam) many be dead Here we see that it is Death, and not Sin, which the Apostle saith many fell under by Adam's Offence; and this is what he undertakes to prove in the 13th and 14th Verses, as will appear by and by. And that the Cause is put for the Effect sometimes in this very Case, see Gen. 7. 4. If thou dost well, shalt thou not be accepted? but if thou dost not well, Sin

Sin (or the Effect of Sin, which is Punishment) *lieth at the door*. As the being accepted of God, was the Effect or Reward of *Abel's* well-doing ; so the being rejected by him, was the Effect or Punishment of *Cain's* evil-doing. Now for *Cain* to do Evil, was the same as to commit Sin ; Sin and Evil in this Case being the same Thing: And therefore that which lay at the Door, or followed his doing Evil, was not Sin, but the Effect or Punishment of Sin ; and yet God, or the Angel which spoke in God's Name to *Cain*, calls it *Sin*, putting the Cause for the Effect. So in like manner the Apostle puts the Term *Sin*, which was the Cause, for Mortality, which was the Effect. That all Men had sinn'd in *Adam* was not true, (as we have shewn,) but that all Men became Mortal by his Sin, was true, (as we have shewn likewise.) What a Hardship therefore must it be to the Apostle, for us to interpret his Words in a Sense, not only contrary to Truth, but also contrary to the Sense which he himself gives them in this, and in a parallel Place of his Writings. And the Hardship will be yet greater in denying him the Liberty of putting the Cause for the

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the Effect ; when God had done the same in the use of the very same Term, as we have before shewn.

If it should be here replied, That it seems a little strange that St. Paul should use the same Term in two different Senses in the same Verse.

Answer, It seems more strange that he should assert that which was contrary to Truth, and which no Way answered his present Design: For to assert that Death passed upon all Men as an Effect or Consequence of their own Sin ; as this was not true, so it was besides his present Purpose ; which was to shew, not what was the Effect of all Mens Sin, but on the contrary what was the Effect of *Adam's* Sin only. *Ver. 13, 14. For until the Law, Sin was in the World ; but Sin is not imputed where there is no Law : Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression.* Here in the 13th Verse the Apostle (according to the plain and most obvious Signification of the Words) supposes and allows Three

II

Things.

Things. *First*, That from *Adam* to *Moses* there was no Law: This is fully imply'd both in those Words [*until the Law,*] which naturally supposes that antecedent to that time there was no Law; and in those Words [*where there is no Law,*] which supposes that there was no Law in Being at the time referr'd to. *Secondly*, He allows that Sin was committed all that space of Time, from *Adam* down to *Moses*: This is express'd in those Words, *For until the Law, Sin was in the World.* *Thirdly*, He allows that there can be no Guilt contracted where there is no Law: This is express'd in those Words, *But Sin is not imputed where there is no Law.* Now in his allowing these three Points, he is Guilty of a flat Contradiction; for if there is no Guilt contracted when there is no Law, and if there was no Law in Being from *Adam* to *Moses*, then it will necessarily follow, that there could be no Guilt contracted in that space of Time, and yet the Apostle expressly asserts, *That until the Law, Sin was in the World*: This puts us under a necessity of finding out such a Sense of these Words as will make *St. Paul* consistent with Truth, and with himself,

himself, *viz.* By the Term *Law* in the first part of the Verse he means the Law given by *Moses*, as appears from the next Verse, in which he saith, *Nevertheless Death reigned from Adam to Moses*; where the Term *Nevertheless* supposes that Death prevail'd at the same Time in which he had declared Sin had prevail'd, as in the precedent Verse, *viz. Till the Law.* So that *till the Law*, and *from Adam to Moses*, is the same Thing in the Sense of the Apostle. By the Term *Law* in the latter part of the Verse he means such a Law as has Death fixed to it as its Sanction: Such was the Law given to *Adam*, which forbid the eating of the Tree of Knowledge upon pain of Death. By the *imputing of Sin*, the Apostle means, the inflicting of Death as a Punishment for the Breach of such a Law; as much as if he had said, Death is not inflicted as a Punishment for the Breach of a Law, except there be some positive Law which declares that Death is fixed to it as its Sanction. And that this is his Meaning appears from *ver. 14.* where he saith, *That Death reigned from Adam to Moses, even over them that had not sinn'd after the Similitude of*

Adam's Transgression. Here he allows, that those Death had reigned over might be Sinners, but he denies that they had been guilty of the Breach of such a Law as *Adam* had : They had not transgressed a positive Law which had Death fixed to it as its Sanction. Now if they had been Guilty of Sin, which the Apostle here allows they might, and in the former Verse asserts that they had ; and if Sin is the Transgression of a Law ; and if they had not transgress'd such a Law as *Adam* did, then it will follow, that if the Apostle is consistent with himself, he makes a Distinction between Law and Law : They had transgress'd the Law of Nature, or the Law given to *Noah* ; and this made them guilty of Sin : But they had not transgress'd such a positive Law, as had Death fixed to it as its Sanction ; and so they had not sinned after the Similitude or Likeness of *Adam's* Transgression ; and therefore Death was not inflicted on them as a Punishment for the Breach of such a Law, but was to them only as a Consequence of that Mortality which *Adam* brought upon himself for Transgressing as aforesaid.

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The Sense of the two Verses we take to be this, (*viz.*) Tho' we must allow on the one Side, that Sin prevail'd in the World all that Space of Time from *Adam* down to the giving of the Law of *Moses*; and as we must allow on the other Side, that Death is not inflicted as a Punishment for the Breach of a Law, where there is no Law which hath declared that Death is fix'd to it as its Sanction: Yet, notwithstanding this, Death prevail'd from *Adam* to *Moses* over those which had not transgress'd such a Law: And consequently Death could not be inflicted upon them for the Breach of a Law which they had not transgress'd; but only it was a Consequence of that Mortality which *Adam* brought upon himself for the breaking of such a Law.

Ver. 15. But not as the Offence, so also is the free Gift: For if through the Offence of One many be Dead, much more the Grace of God, and the Gift by Grace, which is by One Man, hath abounded unto many: Which is, as if the Apostle had said, tho' *Adam* was a Figure and Type of Christ, and tho' the

the Breach he made upon Humane Nature was Universal; yet so great is the Favour and Gift of God to us in and thro' Christ, that the Reparation made by him is as great and Universal to Mankind as the aforesaid Damage done by *Adam*: For if by *Adam's* Sin, all Mankind have fallen under the Sentence of Death; much more the Grace of God, which hath been display'd in giving Christ to Death for us, and in giving the future Resurrection from the Dead through him, shall be extended to all Mankind also.

Ver. 16. And not as it was by One that sinn'd, so is the Gift; for the Judgment was by One to Condemnation, but the free Gift is of many Offences unto Justification: Which is as much as if he had said, the Grace which God hath vouchsafed to Mankind in Christ Jesus, is more abundant than the Sentence laid upon Adam, as appears from this, (viz.) The Sentence of Death which passed upon Adam, was for only One single Offence; but the Gift of a Future Resurrection, which God hath given to Mankind in and thro' Christ Jesus is vouchsafed to us,
tho'

tho' we have been guilty, not only of One, but of many Offences.

Ver. 17: For if by One Mans Offence, Death reigned by One; much more they which receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by One Jesus Christ: Which is as much as if he had said, For if by One Offence of Adam, Death passed upon all his Posterity; much more shall they all to whom God hath super-abounded in Grace, in giving his Son to Death for them (even all Mankind,) be restored to Life again thro' him.

Ver. 18. Therefore as by the Offence of One Judgment came upon all Men to Condemnation; even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life: Which is as much as if he had said, Therefore as by one Offence, even Adam's eating of the forbidden Fruit, all Men fell under the Condemnation of Death; so by one Act of Righteousness or Obedience (*viz.*) Christ's Obedience to Death upon the Cross, all Men are restored to Life again.

Ver.

Ver. 19. For as by one Man's Disobedience, many were made Sinners (brought into a State of Mortality, the Cause being here put for the Effect;) *so by the Obedience of One, shall many be made Righteous:* Which is as much as if he had said, For as by *Adam's Sin* his Posterity became Mortal, and so pass'd into a State of Death, which is the State of Sinners; so by *Christ's Obedience* unto Death, even the Death of the Cross, all *Adam's Posterity*, both *Jew* and *Gentile*, are restored again to a State of Life, which in that respect is the State of the Righteous.

That by the Terms *Life* and *Justification of Life*, and the like Expressions in the foregoing Verses, is not meant that Eternal Life which will be the Portion and Inheritance of the Faithful, but only a bare Resurrection from that Temporal Death which hath passed upon all Men, as a Consequence or Effect of *Adam's Sin*, is plain from this (*viz.*) that it will be universal to all over whom Death hath prevail'd, which is all Mankind; whereas the Eternal Life before mention'd is every where declared

declared in the Scriptures to be the Portion of none but the Faithful.

The Apostle in the foregoing Verses makes it his Business to prove, that the Benefit and Advantage Mankind hath by Christ, is as great and Universal as the Damage done by *Adam*; in order to prove, that the *Gentiles* have as great a Share in Christ as the *Jews*: And therefore in his Reasoning upon this Subject, he puts the Term *Life*, which he represents as a Benefit from Christ, in Opposition to the Term *Death*, which he represents as a Damage coming from *Adam*: And he makes the Benefit of the One, to be as Extensive and Universal as the other; which can be true in no other Case than in the General Resurrection of all Mankind, according to his own Words, in *1 Cor. 15. 21, 22.* *For since by Man came Death, by Man came also the Resurrection of the Dead; for as in Adam all die, even so in Christ shall all be made alive, or raised again from the Dead.*

Thus we think we have vindicated the Righteousness of God, and the Do-

doctrine of *St. Paul*, from the unjust Reflection cast upon both.

If it should be yet farther Objected, Admitting, that there is no such thing as imputing the Guilt of one Person's Actions to another who is no way accessary to his Crimes; yet there is that which is equivalent to it, (*viz.*) *Adam* so polluted himself, and Humane Nature (in Him) by his Transgression, that he hath propagated a Sinful Nature (or a Natural Inclination to Sin) to his Children, and they to their Children, and so on to all Generations, Christ only excepted. Now this Sinful Nature, or Natural Inclination to Sin, makes all those to be Criminal or Guilty of Sin to whom it cleaves, and exposes them to the Wrath of God, tho' they do never actually transgress; and therefore though *Adam's* Sin is not imputed to his Posterity, yet his Posterity may in a less proper Sense be said to sin in him, inasmuch as they receive a sinful Nature from him, which makes them Sinners, according as it is written in *Job* 14. 4. *Who can bring a Clean thing out of an Unclean? Not one.* *Psal.* 51. 5. *Behold, I was shapen in Iniquity*

quity, and in Sin did my Mother conceive me. *Iſai.* 48. 8. *I knew that thou wouldſt deal very treacherouſly, and waſt call'd a Tranſgreſſor from the Womb.* *Eph.* 2. 3. *And were by Nature the Children of Wrath.*

Answer, We have already ſhewn what Sin is (*viz.*) That it is an irregular, diſorderly or wicked Act, either of the Mind ſingly, or of the Mind and Practice in conjunction, by which a Perſon chuſes to do what in Reaſon and Juſtice he ought not, or chuſes to avoid what in Reaſon and Juſtice he ought to do: Conſequently no one can be guilty of Sin till they do actually chuſe to do, or to avoid doing as aforeſaid: And therefore whatever Weakneſs or Diſorder *Adam* by his Tranſgreſſion brought upon himſelf and his Poſterity, which may make them leſs able to withſtand Temptations, and ſtrongly incline them to comply with thoſe Temptations when under them: Such a Diſorder is indeed Mankind's Miſfortune, but it cannot in the Nature of the Thing be their Crime; becauſe it is not the Tranſgreſſion of a Law, but only a great Diſadvantage to thoſe who are obliged to be govern'd

by Law ; and are liable to suffer for the Breach of it. Thus for Example, Suppose a Man to be of a very Cholerick Disposition in his Nature, which very strongly disposes him to Sinful Anger when provok'd. This Cholerick Disposition is lodg'd in his Constitution, and is what he cannot prevent nor remove ; and therefore in it self can be no Crime. But if when he is provoked he doth not bridle, and restrain this Disposition, but suffers himself to be hurried into sinful Anger by it, then indeed he becomes Criminal. It is not his Cholerick Disposition which is Sin, but his transgressing of a Law, which that Disposition contributed to ; and so that Disposition is his great Misfortune, but not his Crime. The Case is the same in all those Dispositions and Inclinations which Mankind may be supposed to receive from *Adam*, and to be labouring under. They are so many Impediments in the Way of our Duty ; but they are so far from being Criminal in themselves, that on the contrary they do rather in Reason and Equity lessen and extenuate that Crime which they are the Occasion of betraying us into ; such Sins being called *Sins of Infirmity*.

firmity. And God is so far from taking an Advantage against us for it, or imputing it to us as a Crime, that on the contrary, he in pity to us on this Account, gave us such a High Priest as was touched with the feeling of our Infirmities, who was in all Points tempted as we are, and yet without Sin, as in *Heb. 4. 15.* He appointed that his Son, our High Priest, should take upon him our Flesh, and become Man, that in experiencing in himself the Weakness and Frailty of Humane Nature, and how much Bodily Appetites and Suffering do tempt and dispose to Sin, he might be the better disposed to commiserate, pity, and help all in those Circumstances; and so might be as well a Merciful as a Faithful High Priest in Things pertaining to God, as in *Chap. 2. 17.* Besides, when Men talk of receiving from *Adam* an Inclination to Sin, it looks as if they did not at all consider what they talk about; because if we receive such an Inclination, This must be an Inclination at all Times; for otherways, as it would not be natural if it was only upon some Occasions in us, so if there were some times when we are free from this Inclination, we should

should certainly be free in the time of Infancy, and consequently no one would be a Sinner till this Inclination did actually take place in him.

Again, As this Inclination must be at all times, so it must be to only one particular Sin, or else it must be to all kind of Sin in General. If to only One particular Sin, then it must be to that particular Sin which *Adam* was guilty of, (*viz.*) the gratifying of his Appetite against Law: But that all Mankind hath a perpetual Inclination to gratify their Appetites against Law, is false in fact; for a Disorder in our Bodies oftentimes takes away all Appetite to Eating and Drinking, and we are so far from having in us an Inclination to gratify our Appetite against Law, that on the contrary our Inclination is against the gratifying of our Appetite at all. If this Inclination is to all Sin in General, this is impossible; because some Sins are so contrary to others in their Nature, that we cannot have an Inclination to one, but we must have an Aversion to the other. Thus the Man who is inclined to the Sin of Covetousness,

tuousness, is averse to the Sin of Profuseness. The Case is the same with respect to many other Sins.

That there is in Men an Inclination to gratify their Appetites and Affections, and that this Inclination is Natural, we readily grant: But that this Inclination is sinful, this we deny; because as it is Natural, so it is the Work of God in us; for as God planted in Nature those Appetites and Affections, so it was He that planted in us the Inclination to gratify them: And this took place in *Adam* antecedent to his Transgression, or else he had never transgress'd; for if he had not had in himself an Inclination to eat that which did appear to be good for Food, he had never eaten of the Forbidden Fruit: Nay, he had not eaten at all.

Here it may not be amiss to observe the Weakness Humane Nature was under when in its Original State, as appears from *Adam*, who was drawn into Sin upon so slight a Temptation. Men are apt to make a wide difference between *Adam's* State before he had eaten the Forbidden Fruit, and after he had
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eaten it, with respect to his Inclination to Sin : But if this Matter was carefully consider'd, it would appear that the Difference was not so great as it is usually represented to be ; because he could scarce be drawn into Sin with a weaker Temptation after it, than he was before it. And even now Men must be grown Old in Wickedness before they commit Sin without a Temptation.

Upon the whole, we think it abundantly evident, that no Person is a Sinner till he actually and personally transgresses, either with the Mind singly, or with the Mind and Practice in conjunction.

As to those places of Scripture which the Objection refers to, when they are examin'd it will appear that they are far from proving what they are produced for.

As to *Job* 14. 4. *Who can bring a Clean Thing out of an Unclean ? Not one :* To this we answer : That this Text is quite besides the Objecters Purpose. The Words consider'd barely

ly by themselves, (without any relation to the Subject *Job* was treating of,) are a General Assertion (*viz.*) That a Clean Thing cannot be brought out of an Unclean; which is the same as to say, *The Stream cannot be more pure than its Fountain.* Now this, as a General Assertion, is true; but when this is used Metaphorically, and is applied to other Subjects, then it must be brought under such limitations as the Subject it is applied to doth require. Thus our Lord saith, *Every Tree is known by his Fruits, a Good Tree cannot bring forth Evil Fruit, neither can a corrupt Tree bring forth Good Fruit.* This our Lord applies to the false Prophets, and tells his Disciples, *by their Fruits they should know them,* as in *Mat. 7. 15—20.* Here the Tree is as the Fountain, and the Fruit is as the Stream: But if the Metaphor is strictly applied, this is not true; for a Good Tree does sometimes bring forth Evil Fruit, tho' not generally so. The Case is the same with Men and their Actions, which are as the Fountain to the Stream. *David* was a Good Man, and yet he brought

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forth some bad Fruit or Actions: And *Abab* was a bad Man, and yet he brought forth some Good Actions, (*viz.*) He humbled himself at the Divine Threat, and God spared him from the Destruction threatned for its sake, as in *1 King. 21. 29.* Thus we see that when the aforesaid Assertion is Metaphorically applied to other Subjects, then it must not be taken strictly, but under such Limitations as the Subject requires. But if we should apply this to a Man and his Seed, it is not at all true; for a very Bad Man may have very Good Children, and a very Good Man may have very Bad ones. Thus *Jeroboam*, whose Character is that *he made Israel to sin*, he had a Good Son, even *Abijah*; For in his Youth *there was found in him some good thing towards the Lord God of Israel in the House of Jeroboam*, as in *1 King. 14. 13.* Here we see the Stream was more pure than its Fountain, a Clean Thing came out of an Unclean, (if it were just to apply the Metaphor in this Case,) and therefore it is to no purpose to urge the General Assertion of *Job*, in a Case which, when applied, is not true. Sin is not propagated by Generation;

ration; and therefore if *Adam* was never so great a Sinner, it does not follow, that all his Posterity must be such. Sin is a Moral and not a Natural Evil; and therefore, though Natural Evils may be propagated by Generation, yet Moral Evils cannot, because they have a dependance upon the Will of him to whom they cleave.

Upon the whole we say, Though we can't discern to what End *Job* urg'd this Assertion, nor how he applied it to the Subject he was treating of, which was the shortness and Frailty of Man's Life; yet we are sure he could not apply it to a Man and his Issue, except it was to prove, that an Immortal Son could not be produced by a Mortal Father. In this Case the Metaphor was just and true; and the Reason he urges in the next Verse is wholly applicable to it. *Ver. 5. Seeing his Days are determined, the Number of his Months are with thee, thou hast appointed his bounds that he cannot pass.* But for *Job* to apply this to the Propagation of Sin, as it was wholly Foreign

to his Purpose, so it was not true when thus applied.

As to *Psal. 51. 5. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me*: To this we answer, It is one Thing to be conceived in Sin, and another to be conceived a Sinner. The first of these refers to the Sin of the Parent, which is the plain and express Words of the Text. The latter refers to the Sin of the Child, which is only a false Interpretation put upon it: And therefore we say, That this Text is urg'd in this Case without any appearance of Strength.

If it should be here Objected, That *David* was now humbling himself before God for his great Offences of Murder and Adultery; and therefore the Sin of his Parents was not a proper Ground of Humiliation to him upon this Occasion: And consequently it was his own Sin which he referr'd to.

We answer, If it was his own Sin, yet that was no more a proper Ground
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for his Humiliation in this Case than the Sin of his Parents ; because it was what he was no way accessory to, nor could prevent, he being entirely passive therein : therefore the One was as proper a Ground for his Humiliation as the other. But farther we say, The true State of the Case we take to be this, *David* in his Devotion brings in every thing that might raise or express the height of his Affections, whether it were of Joy or Sorrow : And so we find him calling upon the Sun and Moon to praise God, as in *Psal.* 148. 3. Here *David* did not Address or Petition the Sun and Moon to be engaged in this Work, but he only used these Expressions to raise and express his Delight and Joy in God. So in like manner when he was humbling himself for his Folly, he represents himself, not only as a great Sinner, but also (to heighten and aggravate his Sorrow) that he proceeded from Sinful Parents. A Case like this we have in *Isai.* 6. 5. Where the Prophet complains against himself, that he was a Man of *unclean Lips*, and to aggravate his

his Debasement, he adds, *And I dwell among a People of unclean Lips.*

As to *Isai. 48. 8.* *I knew that thou wouldst deal very treacherously, and wast called a Transgressor from the Womb.* To this we answer, Supposing this to respect Individuals, yet this does not prove them to be Transgressors from the Womb; because the Scriptures have often such Loftiness of Speech as expresses much more than the Speaker intends: Thus in *Psal. 58. 3.* *The Wicked are estranged from the Womb, they go astray as soon as they be born, speaking Lies.* Here the Wicked are represented as speaking Lies as soon as they are born, even before they can speak at all. The Meaning is, they are Sinners from their Youth upwards; so that to be Transgressors from the Womb, is no more than to be Transgressors from their Youth.

But farther, we say, These Words were spoken not to Individuals, consider'd as such; but to the Nation of *Israel*, as appears from *ver. 1.* *Hear ye this, O House of Jacob, which are called*

called by the Name of Israel, &c. Now this was true of them, consider'd as a Nation, whose Birth as such, was their coming out of *Egypt*; for before that time they were at most but a Multitude of Bondmen. And that they were Transgressors from the Womb, *Moses* has given an abundant Proof thereof.

As to *Ephes. 2. 3.* And were by Nature the Children of Wrath. To this we Answer, *St. Paul* may be allow'd to use the Term *Nature* in an improper Sense as he does in *1 Cor. 11. 14.* Doth not even Nature it self teach you, that if a Man have long Hair it is a shame unto him? For in this Case Nature, properly so called, is unconcern'd; for supposing that it was then, and always had been a Custom for both Men and Women to wear their Hair down to their Girdles, would Natural Reason have taught us that this was unseemly in the Men, and yet decent in the Women? No, surely, Nature hath nothing to say in the Matter. It is Custom and Usage that makes Things seemly or unseemly in the present Case. It had been a Custom for Men to
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have their Hair cut, and not to wear it long as the Women did ; and this was used as a Distinction of the Sexes, and for Men to do otherwise the Apostle saith, *was a shame*, which is as much as if he had said, Even the common Usage and Custom of Mankind in this Case teacheth you, that if a Man have long Hair like a Woman, it is a shame to him, for that is to confound the Distinction of Sexes. We say, If the Apostle may be allow'd to use the Word *Nature* in the same Sense as before, then the Sense of the Apostle will appear to be this (*viz.*) You believing *Ephesians*, before you were converted to Christianity, your customary and habitual Wickedness justly exposed you to the Wrath of God, even as those other *Gentiles* which are in the like Case. But if the Apostle used the Word *Nature* in a proper Sense, then we think his Meaning is this (*viz.*) *Amongst whom also * we all had our Conversation in times past in the Lusts of the Flesh,*

* The Apostle, as he was speaking to *Gentiles*, so he puts himself in the place of a *Gentile*, and uses the Term *We*.

fulfilling the Desires of the Flesh and of the Mind; and as such we were naturally exposed to the just Displeasure and Wrath of God, even as other *Gentiles* that are in the like Wicked and Unconverted State.

Thus we have shew'd that the Texts refer'd to do not answer the Purpose for which they were produced, and so have fully answered this Objection.

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